ow of an unwarrantable luterier ence, he would any day rick his life, DON'T TAX CAPITAL. and it was chicily to redress an assumed The letter of Colonel Encels Ensley, implagement upon this right that he the whole tenor of which is the removal votal for secession, and for four long of all taxes from capital or labor, the years fought and endured the untold more we study it, challenges our admirhardships of military life. And what ation, and we believe, when laid before was true in this behalf of the southern the renders of the Arrivat, will challenge man before the war is true to-day. He theirs. It is thoughtful and considerate a sensitively jeal-us, and properly so, of on all points, and of all the interests of his personal liberty. Now the good old Able Argument and Citations of the various classes of our citizens, and rolden rule should, in its application to we hope will be spread broadcast the question at issue, blessora and bear throughout the State. Supplementary, f.uit, alandantly of all places in the his admirable argument for free world, in the southern States. We, in dom from taxation for capital. his matter of personal liberty, should proverhinity enwardly. We find in the be willing to do unto others as we would Mobile Register of recent date an artihave them do unto us. In other words, ele so strong and so close to the point as we shoot a man down, which is, alas! that we prefer to adopt it, and so endors. it rather than attempt one of our own. That paper, addressing the mayor and conneil of Mobile, with a view to say the mercantile classes from the crushing blow of an onerous taxation, argues the the relation of capital to any other property scens to be very little understoo by our average municipal law-giventhey losist upon placing capital-that is to say, coin or any other currency on a footing with those other articles over, which man and society exercises his control; they forget, however, that coin or currency is only a conventional sign or representative of value which, according to the rarity or aband ance of the metal of which It is made is accepted as a mere medium of exchange for the other articles which, not reduced to a common standard value in said stelsi, would have to hartened away: that as to its intrinsi worth or use it has less value than the from or copper which give us the plow of the engine, and that its exclusion from primitive society would be attended with no disasters nor even inconvenience But yet it is property, and as such, it ough a few well-meaning, but ill-adurged must bear the share of t public burdens. Even granting this

vertially sensitive to its least

so happens that it is kind of property without which a other ceases to be available in civilizegroes from the error of their way I nations; that it passes-without any actual transfer or transportation-fron one end of the globe to the other; that a mere name at the bottom of a smul piece of paper may in a few hours drain one section to the benefit of another, and that in the section so drained, all other property becomes paralyzed and ruin stares it in the face. It has also another peculiarity; owing to the very small proportion it bears to the bulk : the general wealth, it may be likther away and kept out of sight for age church in the United States. Here, then it at all, must we learn what she holds and what she, consequently, authorized and what she, consequently, authorized and what she, consequently, authorized and what she people. In article twenty-fifth the people of the carpetbagger, franching of the sacraments," we wish to expound in her name to the first arreptbagger, franching of the sacraments," we wish to expound the people of the instigator of these winds to of the sacraments," we wish to expound the people of the instigator of these winds of the sacraments." We will be people of the instigator of these winds of the sacraments of the sacraments of the sacraments of the sacraments. The people of the instigator of the sacraments of the sacraments of the sacraments of the sacraments. The people of the instigator of the sacraments of the sacraments of the sacraments of the sacraments. The trades of the sacraments of the sacraments of the sacraments of the sacraments. The people is an eating and drinking of the bady and blood of our Saviour, wherein no one can imagine that the mooth has any part, for it is expressly excluded. And I consider myself fully justified in section of the total English of Christian Men's Profession, but rather they be certain the trade States. Here, then it at all must we learn what she holds are eating and drinking of the bady and blood of our Saviour, wherein no one can imagine that the mooth has any part, for it is expressly excluded. And I consider myself fully justified in section of the sacraments."

We have only to say to any part, for it is expressly excluded. And I consider myself fully justified in section of the sacraments."

We have only to say to any part, for it is expressly excluded. And I consider myself fully justified in section of the sacraments."

We have not to any part, for it is expressly excluded. And I consider myself fully justified in section of the sacraments."

We have not be articles of the sacraments."

We have not be articles of the sacraments."

We have not be ar without in any degree depreclating i value-but rather the reverse, and the having all those facilities, it is the mos timorous-nay, the most cowardlyall the emblems of earthly property It cannot be forgotten that a short ting after the close of the war, to millionaires of Rhode Island, members of the fideral legislature, and general during the war, harven to fall out in the division of some public plus der, and that, us one was tunnting to-

trongly as the subject is possibly soother with having run away from th eptible of. Let the business men of the field at the first shot, that other coolon b remember that the wanton pranks admitted the fact, and even that in se use no harsher phrase, of those vilrunning away he had outstripped lo sklux organizations, have cost then present adv pary, and only stopped sexillions of dollars annually, have proeral miles ahead of him; but, he re ented their rallroads from being built marked, the gentieman who is, like me, eve kept capital out of the country a coward, is only possessed of three o of have, more than any other o four millions, whereas I possess over to ing, contributed to fasten the fetter millions myself, and, Mr. President, their curpetbug rulers around their four millions has a right to be a coward necks. These being solemn facts, whaand run four miles, ten millions has the ollows? Why, that every true man who would see his country prosper, and mile." In this unblushing confession als family saved from beggary, and hilies the whole history of espital! expl are from political slavery, should untalls a great coward, and at the first paringly denounce, explore, and assist sound or approach of danger, it runs or convicting, every kuklux in the hides away. Now, when so hidder south. Let every journal in the south nway, and as previously stated, alspeak out boldly on this sol ject, and join other kind of property becomes paral yzed, the crop rols in the warehouse, The loom stops, the factory is silent the store is descried and the simple atstruction of that most insignificant proportion of the nation's wealth-a pro of every man, white or black, Yankes portion of less than one to ten thousand -Radical, or rebel, must be sacred, his basi at once beings ruin and starvation of ness must be left to his own disposal, the people. Now, the danger which empital is most afraid of istaxation, and having at its command all facilities to avoid it, is not slow in taking advan and all danger. If this cannot be at-

of capital having rendered it more va-

come also more deeply attached to the

OUR REAL ENEMIES.

uable, the harpy of society-the

'shaver" steps in, and in the darknee On yesterday, however, we re of his dingy little office, exercises his ved the accompanying letter from nerciles trade on the unfortunate mer- Mr. Conrad; chant who has no other alternative but passive submission or actual ruln. And

m the Lynchburg Republican, 6th.)

this is the history of all the wars raged | Geo. W. Hardwicke: against capital, under the mistaken notion that it is identical with all those other produces of human industry which are raised and almost imme-

distriy consumed by man. As long as the nations of Europe persisted in the e exactions and robberies against the

Jews, public credit and public honor were unknown; but as soon as they relented. and wealth could show itself without danger of falling a victim to the cupidity of princes, the admirable present system of public credit and public fails spread prosperity and enlarged confince amongst men as well as people But there is a class which urges that by exempting capital from taxation, that kind of property becomes so valuable

been said, and cannot be denied-to be-

THE NEGRO MUST RULE.

land of their birth, and better citizens. Where the Blacks Have the Mejority the Whites Go to the Wall. The right of life, liberty, and the pur-

suit of happiness, belongs to every man this light is accorded only to the prival legod (ee,, while the masses are held in absolute or limited shavery. In 17th American went to war with the their strongers were to we war with the their strongers were the negroes have considerable majorities where the negroes was a stronger with the power to which his strength entities were normalized to the power to which his strength entitles were normalized for the declaration of independence were public. In 1881, eighty-five years after the declaration of independence was promutigated, the needleste of another great war perfected the principle of personal liberty, and randered forever afterward starvey. In Marshall county last week, seven negroes and one within (Sheriff Booksham) were elsected efficiently and randered forever afterward starvey for the legality of the law is another great war perfected the principle of personal liberty, and randered forever afterward starvey for the law is promutigated, the needleste of another great war perfected the principle of personal liberty, and randered forever afterward starvey for the law is promutigated to the law is the promote of the work of the law is promoted to the law is the promoted to the law is the promoted to the law is promoted to the law is the law of the law is promoted to the law is the legality of the law is an all the law of the law is in this broad world. In some countries this right is accorded only to the prive | county de Beaton County Most Argus |

THOROUGHLY PROTESTANT.

solute command of his actions, or the Letter from Rev. Mr. Boggs, of the Second Presbyterian Church, on the Real Presence. secure this even from the shad-

> Rector of St. Mary's Church.

Authority to Sustain the Protestant View of the "Lard's Supper."

so often our way of redress f r inter-ring unwarrantally in our effairs, we which I had not intended to hould take particular pains not to inter-bond take particular pains not to interhand take particular pains not to intricte in his! We should hear ire minds hat other people have rights as well as ourselves, and that it is just as beinous in offense in us to disturb the rights of the right of their rights of the right of their rights of the right of their right of the right of the right of the right of their right of the right of t which was at once taken passession of the outland and the state of the was mixed up in criminal kukluxism. supper. Upon being informed, however, by such a respected authority as THE RECTOR OF ST. MARY'S

in that I was considered to be impugning that I was considered to be impugning the sequently pardoned by the President, series shown to have marched as margon of the purpose of scaring evil-minutes whole subject to see if I had made a mistake. The results of those inquiries that is severe that I should carefully review the whole subject to see if I had made a mistake. The results of those inquiries about assure the sick person who has been proved by the church for the communities of the church for the church for the communities of the church for the I propose to lay before your readers, and been bindered from partaking of These latter regard their acts now in the light of a very foolish frolic, which they be finished. The authoritative teachlight of a very foolish frolic, which they would be ashamed to mention to may man. Is the curso returning to use two have intelligence of most criminal outrages perpetrated in Kenhacky and M souri by some element of nevil carrying the name of aukiux, and out reschanges from Mississippi speak of recent attempts to revive the odious and faint tyranny of the kukiux in that state. Are Radical politicians the support of the sup State. Are Radical publicians the adopted by the Protestant Episcopai instigutors of these latter attempts to vision that the builted States. Here, then

him." These are WORDS OF SOMERNESS AND TRUTH, as every evangelical protestant must admit. There is modecarily in thememain of a mystery which may not be approached without great timidity. The
scaraments are presented in a threefold
dight. First, as budges of Christian profession. Second, as witnesses and affect
tree signs of God's good will and grace
Tried, as means of quickening
strengthening and confirming our faith
in him. All this is very clear, and
there is no allusion to what is above our
comprehension, except it be as to the
armace of God's working in us, which
our Saylor likened to the wind blowing
which triliseths. And when we turn
our attention to article twenty-eight,
which is treats find the Lord's supper, we
had as follows: "The Supper of the
ford is not only a Sign of the Love, ()
as again the old blank-lister capitlas of
the first has except it be
such as follows: "The Supper of the
form as a sign of the Lord's supper, we
had as follows: the ford the Lord's supper, we
had as follows: the ford the Lord's supper of the
ford is not only a Sign of the Lord's supper of the
ford is not only a Sign of the Lord's supper, we
had no cause for alarm. The worling
the had no cause for alarm. The worling
the base among themselves one to another, but rather it is a Sacrament of to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's Death: Insome that to such as rightly, worthing them. This thing must be stopped, or its earlier than to such as rightly, worthing the Berall currefform at reliabilitation will be Berall currefform. The life and property

"THE BLOOD OF CHRIST." ness must be left to his own disposal, free from threat or bodily harm. His looper of the Lord cannot be proved by looper must be his castle, and he and his family must be secure therein from any and all danger. If this cannot be at all danger. If this cannot be at avoid it, is not slow in taking advantage of them. What, then, is the was ad all danger. If this cannot be attained by peaceful means, by moral stained by peaceful means, by moral invested in the legitimate business of lands that he cannot depend upon a return equal to that which other states or other securities would offer him, be quietly signs a little bit of paper, and, in less than it takes to write these lines, his funds an transported hundreds of miles away and them—the banks, depitived of the capital, are chilged to close their doors, and active people to return to the good primitive system of barter and exchange—and them, again, the search, and strike of anything laying reachest.

The Reverend Cerre powent Confesses a Mythical Third Party.

The Party is made and all danger. If this cannot be attained by peaceful means, by moral tained by chirist is given, taken at tained by the body of Christ is given, taken at tained by the body of Christ is given, taken at tained by peaceful the begit man at tained by the body of Christ is given, taken at tained the means at tained by peaceful the begit man at tained by the body of Christ is given to the suppo

> "THE BODY OF CHRIST is received and cuten in the supper is be dear to the heart of every lover of with;" yet to most men it will seem that Jesus, however he may differ from her DEAR SIR-The gentleman from But the figure is by no means void or growth of opinions, in her com whose crude notes I wrote the report leceptive. It is beautifully appropriate, which, in the ludgment of man, whose crude notes I wrote the report which was sent to you, is not at the springs, nor, indeed do I know his address.
>
> I suspect much of Fariy's conjectures are true. Yours, e'e are true. Yours, e'e are from office.
>
> I should have answered sooner but for absence from office.
>
> Now, for the first time, are we made aware that this interview, if any was ever had, was reported by Mr. C. from and the first time, are we made aware that this interview, if any was ever had, was reported by Mr. C. from and the first time of the first time are the first time, are we made aware that this interview, if any was ever had, was reported by Mr. C. from the first time, are we made as a first time, are we made aware that this interview, if any was ever had, was reported by Mr. C. from the first time, are we made as a first time to calcium, the first time they employ it in all their confermence. It is the first time which Mr. Harris mistakes for a disposition to coalesce in one organization, title places, it is for the first time which it is figurative, that truthful, way of describing the act of a picous heart, in the justice. Is it not rather the growth of christian charity and forbear are that the sunder is an earth-quake. Is it not rather the growth of christian charity and forbear are that the sunder is an earth-quake. Is it not rather the growth of christian charity and forbear are that the sunder is an earth-quake. Is it not ra whose crude notes I wrote the report beceptive. It is beautifully appropriate, which was sent to you, is not at the being approved by the Saviour, and so to rend her asunder as with the shock

extempling capital room factoring capital that there is an irresistible temptation to turn everything clse into money Admit this, and what is the result? No one can turn into money anything the has not acquired by labor, or some other mode acknowledged by society, and while he has, of course, the right to his own interest. Then, if R is and and houses that he weshes to trainful thouses that he weshes to trainful thouse that he weshes to trainful thouses that he weshes to trainful thouses that he weshes to trainful thouse that he weshes to trainful thouses that he weshes to trainful thouse the part with them at a sacrifice, and therefore any the part with them at a sacrifice, and therefore the fight of the competition between capital and the part was the part with the competition between capital and that we have a prevent of the coll. And if, by the competition between capital and that we have a greater chance to the poorer classes to become themselves handed properly, the latter falls in value.

The previous was the beginning the properly the latter falls in value the poorer classes to become themselves that the cold properly the latter falls in value.

The provious shear the properly the latter falls in value the poorer classes to become themselves that the cold properly the latter falls in value.

The provious was that the properly and the ful man ought not either to believe or openly confess the real and botily prescues, as they term it, of Carist's flesh and blood in the sacrament of the Lord's supper." Bi hop Barnet says truly that this paragraph in the articles of Education of the Lord's are read in the light of history and free are read in the light of history and free ward VI was aimed against transubstantiation (which was the only form of the "real presence," that is, of Christ's human leads there is no their nistoric documents when these substantiation (which was the only form of the "real presence," that is, of Christ's human leads there is no very the large forms V.

yet it was not published, but the rura-graph that follows. The body of Christ, etc., was put in its stead, and was re-ceived and published by the next convocation; which upon the matter was a full explanation of the way of Christ's presence in this sucrament; that he

present in a spirituatone howeverly more, and that fuith is the mean by wi ie is remired (Italies bla). This seen deed, amount to the same thing. But Answer to the Note and Sermon of Rev. George C. Harris, fore though this paragraph is now maken of our articles, yet we are certain that the clergy at that time did not also doubt of the cruth of it; we are sure is unus their opinion; sin a they subscribe it; though they did not think fit to pu lish it at first; and though it was after-ward changed for another, which was the same in least." (See Bishop Burnes on the "Thirty-nine Articles," pp. 402, 403.) Bishop Burnett is considered

A HIGH AUTHORITY in the Episcopal church, having main-tained his place as an educator of cardidates for orders these two hundred years nearly. His suggestions are very weighty, but the faces detailed by him

> ation. These are good supports, the one Anglican, the other Pre-byterian; but I have better still than either—the carefully formulated instructions of

THE LORD'S SUPPER "that if he do truly repent him of his sins and shadfastry besieve that Jesu thrist hath suffered death on the cross for him and aned his blood for his to dempth a, extraestly remembering th him thanks therefor, he dith rat me drick the budy and blood of our Savino. Christ profitably to his soul's health and complete explanation, not by Bisho

THE RECTOR OF ST. MARY'S, or sometimes and thurth, regarding the supposed departure of modern Presbyterians from the faith of their fathers. Of course, Mr.

on its face. "The body and blood are Transab tantiation (or the change of worthy communicants are said to

"fulth" (which is a purely mental act) THE PRESENTERIAN CO-FESSION is the mean by which it is received and or with the teachings of its ministry; eaten. Let who will deay that there is on the other it is equally hard to determine the control of t any metaphor or figure in the language on the other it is equally hard to determine in what process easie be under employed, the mean whereby stands the seemingly plain utterances of stands the seemingly plain utterances of stands the seemingly plain utterances o a bodily action, which is very familiar in some things. For one, I can say that to us all, is employed to illustrate that I love her and cannot look without act of the soul which we term faith.

whom I shall name two—Bishop Burnet, of the Episcopal, and Prof. Hodge, of the Episcopal, and Prof. Hodge, of the Presbyterian church. The former, more valuable to Protestant christianity

Christ's human body, then held in Engand), but it is curious to notice how the grows upon me from day to day that such vague and undefined modifica-tions of

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tirn, as the fibre, instead of being thrown

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